



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

NEW YORK.

Portage, March 5, 1834.

Mr. Editor, Sir,—I have just returned from a Protracted Meeting at North Almond, Conesteeo Circuit.

Bro. Fish, the Superintendent, held a Quarterly Meeting, commencing on Saturday, the 15th ult. at which a powerful work broke out, and, on Monday, he sent for brothers Brown, Brownell, and myself, to assist in the work; meanwhile, he and bro. E. Brownson, kept up the meeting. We reached the field of labor on Monday evening, and found a crowded assembly convened, to whom bro. Brownell preached an interesting and a powerful discourse. Our arrival and subsequent labours, seemed to give a new impetus to the work, and crowded around the altar of prayer, during 7 or 8 successive days, earnestly seeking their soul's salvation. The meeting continued about twelve days, during which, about 70 souls professed to be born into the kingdom of grace; among whom were some of the most hardened and stubborn sinners of that region. There were sixteen more added to society during the meeting, and many more had concluded to join, before I left the place.

We closed the exercises on Tuesday, the 25th, by a temperance lecture, which was delivered to a large assembly; after which, the temperance pledge was signed by almost every individual present, excepting those who had previously signed it.

On closing, we repaired to the water, and bro. Brown baptized five candidates; and, at evening, I baptized a brother and his household, and also the household of another brother. And if ever I witnessed the Divine approbation of the ordinances of God's house, I think I did on this occasion.

Bro. Fish is doing much good on that circuit.— Bro. Elisha Brownson, appears to have taken new courage, and he is highly esteemed, and is very useful in that region. Bro. Salmon Brownson was also in attendance, and preached once, to the great satisfaction of the people.

Bro. S. Brown and I have enlarged this circuit, in the number of appointments, more than half, nearly double, since Conference; of course, we have a number of new congregations which are large and respectable.

Our next Quarterly Meeting will be held at Messenger's Hollow, in this town, to commence the first Saturday in June. We hope to hold it in our new meeting-house, which we expect to be finished by that time. We shall expect our president to attend and bring with him all the instrumental aid he can procure; as we hope to protract the meeting. He is hereby notified, that the Quarterly Meeting for Canesteeo Circuit, will be held the Saturday preceding, and that for Castile Circuit the next succeeding ours; the former of which, is about 30 miles to the south east of this, and the latter, about 5 miles to the north west. He is respectfully invited to attend them all.

As far as I have been able to learn, the work is generally progressing on this District.

Yours, &c. ORREN MILLER.

P. S. Among those who shared largely in the blessing of the protracted meeting, was the family of bro. Zenas Ward; many of whose children and grand children found the pearl of great price, and with himself, were added to the M. P. Church.

O. M.

For the Methodist Protestant.

RESOLUTIONS OF PENNSYLVANIA ANNUAL CONFERENCE.

Resolved, That in our opinion the request of our Book Agent, for our renewed and extended efforts in the sale and general circulation of those valuable publications lately issued from his office, should be accorded with most cordially by this Conference, and that each member of this Conference feels it a duty to use his best efforts to accomplish the same.

Resolved, That this Conference most cordially recommend the octavo edition of Dr. Adam Clarke's Commentary on the Old and New Testament, and Dr. Mosheim's Ecclesiastical History, quarto, now published by the Book Agent of the Methodist Protestant Church—and that our ministers be requested to use all their influence to procure subscribers to the same, also to our excellent Periodical—or bring the subject before the different quarterly meetings on the Circuits and Stations, as also to interest themselves in the sale of our books generally.

JOHN G. WILSON, President
Pennsylvania Annual Conference.

JOSEPH CRAMER, Secretary.

For the Methodist Protestant.

NEW YORK.

Castile, March 10, 1834.

Dear Brother,—While others of their abundance are casting religious intelligence into your valuable paper, I would wish to cast in my mite. Although I cannot say as some do, that God is converting souls here by scores, yet the Lord is with us. Our brethren are steadfast in the cause of God and liberty—we have had a few accessions this year—our congregations are large, serious, and attentive, indeed, there is a sound of rain. O that God would pour out of his Spirit in a mighty shower.

The Quarterly Conference of this Circuit, in its last session, passed a resolution to aid in the sale of the books published by you, as Book Agent, and then proceeded to the election of brothers S. R. Lathrop, J. Philips, A. D. Truedell, as a committee to order and sell books in behalf of said Conference.

The cause of religion and reform is on the march—Christian liberty is gaining ground—bless God, I feel my whole soul engaged in the work of reform, yea a daily reform. O that this spirit might be generally felt through the connection—let holiness to the Lord be written on our hearts—

manifested in our lives—felt in our conversation, and we have nothing to fear—no, thank God, they that are for us are more than all those that are against us. “Fear not little flock, it is your Father's good pleasure to give you the kingdom”—and whilst we are spreading our branches like the mustard stalk, let us remember the hole from which we were dug, and the pit from whence we were taken, for pride goeth before a fall, and a haughty spirit before destruction. My prayer to God is, that our christian graces may increase with the increase of members, that as we grow large, we may grow humble—and in order to facilitate this, I would say to my brethren in the ministry, shun not to declare the whole counsel of God—let us all be like Benjamites, sling to a hair's breadth—God will bless.

Soon the joyful news will come,
Child your Father calls, come home.

Yours, truly, VERANUS BROWNELL,
Superintendent.

From the Wesleyan P. M. Magazine.

WESLEYAN CONFERENCE.

It has long been a subject of deep regret, as well as of extreme surprise, that a system as the Wesleyan Conference, composed as it is of *Itinerant preachers only*, should be tolerated in the present enlightened age; and many are of opinion, that an assembly which is constituted in direct opposition to reason, to the usages of the new Testament, and to the constitution of our own country, cannot be much longer sustained.—To such persons it will be gratifying to know, that the late Mr. Richard Watson entertained the same sentiment, as the following paragraph, inserted the Christian Advocate of the 14th, Oct. will clearly prove.—

“A correspondent, upon whom we can rely informs us, that, during the agitation of the reform bill, the late Rev. Richard Watson, being at his house, told him, that, in his opinion, that measure would affect Christian churches as much as it would affect civil institutions. It would not affect the nominal dissenters so much as it would affect the establishment and the Wesley Methodists.—One of its effects upon the latter would, he doubted not, be, that it would lead to the introduction of lay delegates into their annual conferences.”

If the Methodist preachers are really sincere in their professed admiration of the talents and opinions of Mr. Watson, surely they will esteem it only as a token of respect to his memory, to take the matter into their most serious consideration.

We would suggest to the Local Preachers, Leaders, and Trustees, in every circuit, the propriety of the immediate formation of a general union throughout the connexion. The subject should be first introduced in the regular meetings, and if there deemed obtrusive, and its entertainment prohibited by the Itinerant preachers, then the said parties should assemble together, in a more private manner, and prepare resolutions to be presented to the next conference, by respectable deputations of laymen from every circuit in

the kingdom. Let them do this in a firm, decided, and Christian manner, and no doubt the important object will be attained

[Since writing the above we have seen the Christian Advocate on the 11th Nov. in which is a strong Communication from City-road signed H. W. strongly recommending the formation of Methodist Lay association; should the suggestion be adopted, we trust that the parties will resolve, in the fear of the Lord, not to be satisfied unless Lay-representatives be introduced into the Conference—we are fully aware that the Itinerant preachers would be the opposing parties; and would probably say that such an innovation would virtually be the destruction of Methodism—that it could not be done legally, &c., but those who really love Methodism beware of tampering with the rulers of conference: we have heard strange things respecting the plan of pacification in the year 1797.]

ECCLESIASTICAL.

For the Methodist Protestant.

CLOSING REMARKS ON THE LONG CONTROVERSY.

Having received information that some of my late papers have grieved the minds of some of my best friends, I consider it due to them, and to the public, to say a few words in explanation.

The first principle on which my conclusions rest, is the distinguishing axiom of the Bible, that since the fall of Adam all mankind are corrupted, and need continual *checks* to keep them from destroying their own happiness, and the happiness of their fellow-creatures.

On this ground I opposed the claim of Episcopal Methodism, that a certain order of society, namely the Itinerant ministry, are so infallibly pure that there is no occasion to have any provisions of government to limit their ecclesiastical power.

Since then I have found a similar claim set up, in behalf of another order of society, called *the people*. Now does this term signify all mankind? If so, then as *priests* and *aristocrats* are a part of all mankind, they are consequently as pure and infallible as the rest of their brethren.

But if this phrase signifies, in an ecclesiastical sense, that part of the church which is distinguished from the priesthood, and in a political sense, that part of the nation which is separate from the rulers, or from those who hold the various offices of civil society, then it is plain that by this phrase, *the people*, is meant a certain *part* of the whole community. And this *part* are supposed to be infallible, so that there is no necessity for any provisions of government to check and restrain them. All the corruption is supposed to reside in "the *priests*," and "the *rulers*," while it is to be taken for granted that "the *people*" are spotless and undefiled, and will certainly continue so, through all future generations.

Now the amount of common sense which I possess, does not enable me to distinguish this from the pretension of popes and aristocrats; namely, that a *part* of the human family are free from the common corruption, and that they will perpetually continue so.

For these ten years I have been opposing the infallibility of the priesthood, which has cost me all my ecclesiastical power; and now my popularity must be given to the winds, because I will not acknowledge the infallibility of another order of society, called *the people*! The axiom is to be sanctified, it appears, and no man must doubt it upon the peril of his reputation, that a popular majority can do no wrong, and that the voice of the people is the voice of God! Thus Divine au-

thority is claimed, and infallible purity insisted on, after the example of all the priests and aristocrats that have existed since the fall of Adam!

Now I ask, in the name of heaven, by what argument is it proved, that the people are so divinely pure, that there is no occasion to have any check to their authority? Or will any one say, that this is a point which is not to be proved by argument, but must be taken for granted, and that all pens and tongues must be put to silence that would presume to call it into question?

The sovereign power, it is said, essentially resides in the people. Does this mean in *all* the people? Then it plainly follows, that the consent of *every one* must be had, before the power can be exercised. Does it mean, a *majority* of the people? If so, let us have an answer to these two questions: first, from what source is the argument derived, that the supreme power resides in a *majority*? Secondly, is this a limited or an unlimited sovereignty? If *limited*, then it is acknowledged that the people ought to be checked and restrained in their power; if *unlimited*, then it follows that the people, that is, the *majority*, have as absolute a power over the *minority*, as was ever claimed by any king or emperor, that ever reigned upon a throne. If their sovereignty is unlimited, they have an uncontrollable power to take away the conscience, the liberty, or the life of any man belonging to the minority, at any time and in any manner they please.

Now such politics as these, are as opposite to the government of our country, as are any of the maxims acted on by the grand Turk, or by the Autocrat of Russia. Our civil constitution guarantees the rights of conscience, and of domestic liberty, to every man; therefore it restrains and checks the governing power, and denies that an unlimited sovereignty resides in the majority. It avers that no majority shall have power to take away the personal liberty of any individual in the community.

But the people, it will be said, have a right to alter the constitution when they please, and to alter it *as they please*. Have they a right so to alter it, as to give a majority the power to take away the conscience, the liberty, or the life of individuals, without check or control? Then you say the people, that is, a simple *majority* of them, have a right to establish as bloody and absolute a tyranny as ever disgraced and afflicted the great family of man. For what worse despotism was ever claimed by Nero or pope Gregory, than would be thus claimed on the part of the people?

But is it not the fundamental principle of our Republican government, that *the majority shall govern*? Not, surely, that they shall have an *unchecked* and *unlimited* sovereignty. It is the fundamental principle of our government, that every citizen shall have those rights secured to him, which were given by "his Creator," so that no ruling majority shall have power to take them away. Indeed, the chief design of our civil constitution, is to *limit* and *restrict* the power of the majority; and to say to them, hitherto shall ye come, and no further. The dearest axiom of American liberty is that a just constitution shall secure to the *ruled*, a check upon the power of their *rulers*. But if we had a *consolidated* government, or a simple democracy, in which a majority should govern without restriction, then the majority would be *the rulers*, and the minority would be *the ruled*; and if there was no restraining constitution, those rulers would be as absolute in their power as any king of Babylon or Egypt ever was; while the minority would be in a state of political slavery, as destitute of any legal security

for their personal liberty, as are the vassals of the Grand Lama.

Demagogues pretend however, that in such a government all would be right, because the people can do no wrong. Much imposition has been practised by the use of this term. By the people they do not mean the whole community; for then it would require the consent of every one to enact any law. It is a simple *majority* for whom they claim the high attribute of infallibility; and this claim is no better now, than it was when first set up in the conclave at Rome.

There has not been a shadow of alteration in my principles, from the publication of my first paper in April, 1825, unto the present hour. I then said, the itinerant ministry are not infallible; therefore there ought to be provisions of government to limit their power: I now say, the laity are not infallible; therefore in no part of the government should they be clothed with *independent* power, but in all cases should hold a *joint* authority with the ministry. The thing which I now oppose is *lay-papery*; and in doing it, I have also called in question that *political papery*, which ascribes infallibility to a simple *majority*. These claims are only new forms of the old human pretensions to divinity; and they are as blasphemous in principle, and as bloody in tendency, as they were in the Jewish synagogue, or in the Spanish inquisition.

The truth is, whether we speak of church or state, the sovereign power resides essentially in God; and it is a happy thing for the universe, that no political or ecclesiastical majority will be ever able to *vote* Him from his eternal throne. All civil and religious liberty is derived from this gracious Being; and this he secures to men, not by giving a *part* of them, whether great or small, authority to govern the others as they please; but by enjoining, that *every man* shall be undisturbed in the enjoyment of all those inalienable rights which are protected by the sanctions of His own divine law; and to say a *majority* of the people have authority to form a government independently of this moral law of God, is to place these infallible creatures, not only on an equality with their Maker, but entirely above His sovereign authority!

It will be confidently insisted on, perhaps, that such claims as these have never been made by mankind. Were they not made at the time of the French revolution? And is not the same infidelity at this day abroad in our land? Has it not secretly poisoned the minds of the people, both in the church and in the nation? Thoughtful observers have noticed the rapidity of its march; and they cannot resist the conviction, that it threatens to destroy the civil and religious liberty of this country.

It will be objected also, as it was some seven or eight years ago, that deficiencies in the church ought not to be brought before the public; for this is to expose ourselves. But if lawless anarchy be acted out in various directions, will not this expose us far more than a public remonstrance against the evil? Alas! the progress of reform has been retarded, and our church exposed to contempt, by an amount of anarchy and confusion, almost sufficient to cause the stones to cry out. And must we, too, hide ourselves in dark corners, and depend on cunning and concealment for our ultimate success? No: we must receive reproof, and amend our ways; or our ecclesiastical corruption cannot long be concealed, and our want of true religious energy will become a matter of general notoriety.

But some will think it extremely imprudent to write in this manner; because the people will not bear it. And so it was ten years ago: the Itinerancy would not bear it. Touch the claim of in-

fallibility, no matter what order of society makes it, and you do it at a fearful hazard! If sovereign power can put you down, this certainly will be accomplished. Hence cowards in the church, and political demagogues out of it, incessantly flatter the people, in order to secure their favor. The people eagerly receive the flattery, and drink it in as a delicious morsel; thus public pride is continually on the increase, and a new son of perdition, called popular sovereignty, appears ready to seat himself in the temple of God, and to shew himself that he is God. For the majority of any nation to assume a sovereign power that requires no check or limitation, is to make as high a claim to infallible divinity, as was ever made by the priesthood of Rome; and if the sacredness of *politics* is to be more effectual, in putting common sense to silence, than was the sacredness of *theology*, it will be a wonderful affair, and will probably eventuate in scenes as dark and bloody as those of the tenth century.

Were it a harmless delusion, of which we speak, it might be passed by in silence; but all history shows that its footsteps have been always marked with blood; and whether this claim of supreme and infallible sovereignty be made in the political or ecclesiastical ranks, it carries in one hand blasphemy against God, and in the other, destruction to the dearest rights of humanity. Its tremendous tendency is to accumulation; and when established among any people, no matter under what name, it operates like a fearful pestilence, against the moral health, and liberty, and happiness of society.—Therefore it is the duty of all good men to lay cowardice and the love of popular applause aside, and to bear a firm testimony against the advancement of this monster, before he shall put them to silence, and bind down their faculties, by his mighty arms of power.

Having thus borne my testimony, and sacrificed my popularity, this is probably the last paper I shall write upon the subject. All my prospects of power and fame in the Methodist Episcopal Church were given up seven years ago; now "the meed of praise" from the new church has likewise taken its flight; and, what some will think the highest imprudence of all, I have even had the "recklessness" to oppose the man of sin, when seating himself in the high places of "*politics*," and have dared to call in question the supreme divinity of *the people!* If "the meed of praise," and the shares of human authority, cannot be had at a less price than for a man to "*sell the truth*" in order to purchase them, I bid adieu to all the rewards of this world.

BARTIMEUS.

March 15th, 1834.

For the Methodist Protestant.

Mr. Editor,—The other day I received No. 7, of Vol. 4, of your paper, and on opening it, I cast my eye on a subject entitled "the Mode of Baptism." I certainly was much pleased with the manner that S. J. H. wove in the quotations from St. Paul, in proof of his argument. A thought struck my mind, that S. J. H. was, with myself, a lover of the Epistles of St. Paul, otherwise he never would bring in so many beautiful and powerful passages from that eminent servant of the living God. Now, said I, he sails in deep water, for he has the immutable word in his favor, and cannot be overcome—so coming to the end of that part No. 7, I saw No. 8, or a continuance of the subject, and as S. J. H. paid so much respect to Paul's writings in the preceding No. for the sake of the quotations I would read that also. I began, and as I continued, I could see nothing of St. Paul until I came near the close, when lo! I beheld

these words, If our teachers would preach more of Jesus, and less of Paul, &c. This I read over again and again, but could not see what he meant by this expression. Does S. J. H. mean to say that he had selected all the plain and simple passages of St. Paul's Epistles, and the other scriptures—and that the remaining part of the Epistles and other scriptures was hard to be understood, and men must be careful, or they should wrest them to their condemnation—or did he mean to say, that the passages he had selected from St. Paul's writings were not to be depended on because they did not drop from the lips of our Lord when he was upon earth. I also would ask S. J. H. what truths Jesus taught that the Apostle Paul did not—what prophet, evangelist, or apostle, taught more sublime and glorious truths than did this chosen vessel, who was commissioned by the Eternal God to be an apostle to the Gentiles—yea, I would again ask S. J. H. what truths did Jesus teach that Paul did not—did Jesus tell us of the nature of God, so did Paul—his own Divinity, see Paul's address to the Colossians—the influence of the Spirit, so did Paul—did Jesus teach the depravity of the human heart, so did Paul—the necessity of regeneration, so did Paul—the effects of regeneration, so did Paul—man's duty to God, to himself, to others, to our enemies, to our children, our wives, our servants, so did Paul.—All that relates to God and man has been taught by Paul. To Christ and his church, to ministers and people, and I say without fear of contradiction, that every duty and privilege that men can do or enjoy on this side of eternity, has been taught by Paul.

Now, Mr. Editor, I would consider it a favor, if S. J. H. would give us an explanation of his expressions, as I do not wish to say that in the pulpit, that would not be beneficial. I ask this favor for information—and I believe that brother S. J. H. will not keep us in suspense, as his very language says he writes for the benefit of the church.

The Writer.

For the Methodist Protestant.

Dear Sir,—A few thoughts which have been revolving in my mind of late, I will endeavor to reduce to words in order for your inspection, which, should they meet with your approbation, I should be glad to see improved by you, or any other able hand. The subject matter is the Itinerant system.

On the large Circuits as they are at present, the preachers spend a good deal of time on their horses, riding long journeys, and can visit but a few of the families of their charge—and they visit the people but once in four weeks, even in their religious assemblies; so that the ministers can have but a very imperfect knowledge of the state and condition of the flock which they are appointed to feed. Besides, where they have *two* preachers, the people in general, have but one sermon in two weeks, where there are no unstationed preachers among them, and this in some places is the only religious meeting the people have during that length of time. This to me, is like the husbandman farming more land than he can manage, so that it is not half done.

Now, instead of the present plan, let the large Circuits be divided into small circuits or stations, to define so that you may understand me, I will suppose a plan:—say _____, in _____ County, let that be a station; there are three preaching places, each of which a preacher could preach at *every Sabbath day*. The week days should be employed by the minister, in addition to closet duties, (which should employ several hours of each day) in visiting from house to house, every family in the district, to whom access could be obtained.—

Those visits should be *religious visits*. With controversy, politics, &c.—the minister of Christ should have nothing to do—he is on the errands of the Lord, and should attend to his work, which is to save souls—bring all he can to Christ. He should depart from no house without prayer, unless there were very important reasons for omitting it. He should establish prayer-meetings in different parts of the district, wherever it was convenient, attend to as many of *them*, as well as the class-meetings, as he conveniently could—and preach or lecture when and wherever it was practicable—bring all the talent to work—get all to pray that were able, both male and female—encourage any who were able, to give a word of exhortation, &c. and direct those in a course of reading—also recommend experimental and practical books to all the members to read. Let every stated meeting, be at least once a week—let the flame when once kindled, be kept in a blaze—let the minister promote as much as possible, *social meetings*; such as bands and select bands. The preacher's family should reside in the midst of the people, that *he* might be *always at home* and in the *midst of his work*—he would be generally at hand to visit the sick, &c. His family should be comfortably provided for, so that he may not be embarrassed or discouraged in his work from that quarter.

If such a plan were pursued, by men *full of* faith in Christ, zeal for God, and love for souls, we should soon see the kingdom of satan shaken at its *very basis*—it would totter as a prelude of its approaching dissolution. We should soon see Zion in great prosperity—many coming up to the help of the Lord—and far less difficulty in obtaining the means for supporting the ministers.

The above ideas are not the hasty flights of momentary fancy, passing through the brain, but the thoughts of mature reflection, and deliberate meditation in the presence of God.

Yours, respectfully, W. B.
Baltimore, March, 1834.

MISCELLANY.

MARTIN LUTHER.

He was born at Eisleben, on Nov. 10th, 1483. He was of humble but respectable parentage. "I am," said Luther, "a farmer's son; my father, grandfather, and great-grandfather were real farmers." His parents were very solicitous about his education. He was first sent to school at Mansfield—in his 14th year he was sent to Magdeburg, and afterwards to Eisenach, and at both places he was obliged to beg his bread by public praying and singing, as was the custom of all poor children, until a pious woman boarded him at her table. God thus taught him to know what poverty was, but also permitted him to experience his wonderful providence. In his 18th year he went to the university of Erfurt. He devoted much time to the study of philosophy, and to the old Latin writers, and committed many passages to memory. Every morning he began his studies with prayer, and used to say, to have prayed fervently is more than the half of study. Here in the monastery library he first saw a Latin Bible, and a new field was opened to his investigations after truth. "I thought," said he, "there were no other epistles and gospel than those in the manual, but I found a Bible in the library at Erfurt, which I read with great astonishment."

God schooled him severely in a dangerous attack of sickness, in which his mind was much employed about dying. An old priest who visited him said, among other things, "My son, be of good

cheer, you will not die. God will yet make a great man of you, who will comfort many people. Him whom God loves, he chastens early, in which school the patient learns much."

In his 20th year he took the degree of Master of Arts, that he might earn something in instructing others—he now studied law, but he had not prosecuted it more than a year, when the unfortunate death of his friend Alexis as well as his own wonderful escape from a flash of lightning, which struck near him, induced him to go to an Augustinian monastery, for he was troubled with the doubt whether he could secure the grace of God, in his former condition, and regarded the monastic life, unsuited as it was to his disposition and former principles, as most pleasing in the sight of God.

This step was not sanctioned by his father, and he himself confessed that it was precipitately made.

Severe were the duties of the first year; he was obliged not only to go round the town and beg, but to guard the doors, sweep the church, and to clean out all the filth of the monastery; but keener still were his internal sufferings, for the strictest observance of all his duties, and the mortifications of the body, did not secure that peace of mind which he expected. Although he exercised himself incessantly in prayer, and read the writings of ancient and modern theologians in connection with the Bible, yet he was still melancholy and could not be relieved. He often consulted Staupitz, the vicar general of his order, and confessed to him the troubled state of his mind; he encouraged him and said, "You do not know how necessary these temptations are to you. God is exercising you not in vain. You will see that he will use you for great designs." In the dangerous sickness in the second year of his monastic life, he opened his heart to an old monk, who directed him "to exercise faith in Christ, through whom our sins are forgiven, and consequently in whom alone peace of conscience is found." This gladdened his heart and induced him to examine the subject more intently.

In 1507, he was consecrated priest in his 24th year, and although the Bible was taken from him, yet he visited the library as often as he could, to read that beloved book.

In 1508, he was appointed professor at the new university of Wittenberg, where he first taught philosophy, but soon after began to teach theology. He constantly read the Bible, admonished the students to esteem the word of God highly, to adopt it as their code of morality, to believe what it taught, and to reject every thing that was opposed to it. He already began to explain the nature of sin, the insufficiency of human power, the necessity of grace, and the right way of salvation, so that Dr. Potichius said, "This monk will prove all the doctors to be wrong, and introduce a new doctrine, and reform the whole Romish Church."

In 1510 he was sent to Rome on some business relating to his order. Here he saw things as they were. With astonishment he beheld the universal corruption and levity of the Italian clergy, particularly at mass, which impressed him deeply. He said "that rather than a 1000 guilders he had not seen Rome." But yet he was a wonderful saint, so that, to seek consolation for his conscience, he visited all the holy places and the graves of the apostles, and, full of devotion, crawled up the steps of Pilate on his knees, in order to receive the indulgence of the pope, founded on that of devotion, but yet that passage, "the righteous shall live by faith," was constantly in his mind, for he read the Epistle of Paul to the Romans very attentively.

After his return he commenced his labours with new zeal, and explained the Psalms and Romans, in which he every day saw more clearly, and taught to the astonishment of all, that salvation is by faith alone.

In 1512 he received the degree of Doctor of Divinity. Unwillingly, and not without resistance, did he accept of this honor, although he was not 30 years of age. Yet he consented, but said, "that popes, emperors, and universities, can make doctors of arts, medicine, and laws, but none but the Holy Ghost can make a doctor of the Holy Scriptures!" He vowed to teach and preach the Scriptures purely and faithfully, and kept his vow. He became more and more dissatisfied with the philosophy of the day, and tried to bring back the Holy Scriptures, which he now read in the original, into common use, to elevate them above every thing else, and to examine every thing by them.

In 1516, Staupitz committed to him the visitation of forty monasteries, which gave him the opportunity of making known the Scriptures to them, and of ascertaining the melancholy condition of the monastery and churches.

There is a remarkable letter which he wrote about this time to a brother monk, which contains the whole doctrine of justification, as he subsequently more extensively treated in his writings.

Such a man was Luther, when, in 1517, he publicly commenced the work. He was unquestionably a man of uncommon attainments even at this time, and was certainly led all along by the wonderful providence of God. God designed him for a great work, and gradually prepared him for its successful execution.—*Lutheran Obs.*

THE WITNESS OF THE SPIRIT.

The doctrine of the witness of the spirit of God with ours, that we are his children, is of essential importance. Set aside this great truth, and the Christian religion is, at once, brought to the level of a merely ethical system. It cannot be denied that the Being against whom sin has been committed, exclusively possesses the prerogative to forgive sin. And we know of no way in which that prerogative is exercised, but the one contained in the Holy Scriptures. And He, in accordance with his own revealed plan, declares it by his own spirit.

Having prescribed the conditions of remission, on their being complied with. He pardons and accepts. The blessing he communicates, to the penitent believer, by the direct testimony of the Holy Spirit. The instantaneous result of which is certainty and assurance of acceptance.

This precisely corresponds with the nature of belief in the existence of a known fact. If a spiritual blessing be communicated to a spiritual—an intellectual being; consciousness, which is a primary property of such being, necessarily attends every active and passive operation, and, therefore, such blessing cannot be communicated without being perceived and known; and, consequently, credited and believed.

I have no hesitancy in maintaining that if the knowledge of remission of sin were not given by the direct testimony of the divine spirit, it could not be obtained by any other means. Correct belief, as has been intimated, must necessarily have for its foundation, a knowledge of its object. That object being the blessing of acceptance, which blessing cannot be imparted, except by the being who has the prerogative to bestow it: it therefore inevitably follows, that the knowledge of its possession can only be the result of its communication by the Holy Ghost.

To say that we may obtain the knowledge of forgiveness of sins in any other way, is to assume that finite knowledge, independent of divine communication, may exist antecedent to its object; which assumption is palpably glaring. Finite knowledge is necessarily subsequent to its object. The thing known, (unless there be the intervention of divine communication,) must exist prior to its being known. It is, for this very obvious reason, absurd to assert, that belief in the existence of any fact may precede both the fact and the knowledge of it.

Some maintain that personal acceptance may be known by induction, or reason. This hypothesis is not tenable. In all correct reasoning, it is an incontrovertible axiom, that every true conclusion is contained in its premises. Is there then, it may be asked, any thing connected with the awakened sinner which can lead to the conclusion that sin is forgiven? Will any individual, however narrow and contracted his mental capabilities may be, have the folly and temerity to assert, that *pardon* may be inferred from *guilt*:—that *freedom from the consequences of sin*, and a *title to heaven*, may be legitimately deduced from *exposure* to its consequences, and *liability to hell*? It is presumed not.

Those, therefore, who say, "Believe in the personal remission of sins," when at the *same time* the knowledge of the blessing has not been given by the spirit of God, are *guilty* of encouraging and promoting a delusion of the most fearful and awful kind. They are, indeed, "blind leaders of the blind."

In the eighth chapter of St Paul's epistle to the Romans, this glorious truth is luminously and conclusively stated. Having carefully examined the passages, in that chapter, which contain the phrases:—"The spirit of God—The spirit of Christ—The spirit of him that raised Jesus from the dead—his spirit—the spirit of bondage again to fear, and,—the spirit of adoption;" I venture the assertion, that they all refer to the same spirit,—"The Holy Spirit—The Holy Ghost." And in the sixteenth verse it is stated that, this divine spirit, a literal rendering of which will read;—"The *same spirit beareth witness* with our spirit that we are the children of God." I shall close by giving an extract from Dr. Adam Clarke on the fifteenth verse:—

"It is," observes that eminently distinguished man, "a matter of such importance to every christian soul, that God in his mercy has been pleased not to leave it to *conjecture, assumption, or inductive reasoning*; but attests it by his own spirit in the soul of the person whom he adopts through Christ Jesus. It is the grand and most observable case, in which the intercourse is kept up between heaven and earth; and the genuine believer in Christ Jesus, not left to *quibbles* or casuistry of polemic divines or critics, but receives the *thing*, and the *testimony* of it, immediately from God himself. And were not the testimony of the state thus given, no man could possibly have any assurance of his salvation which would beget confidence and love. If to any man, his *acceptance with God be hypothetical*, then his *confidence* must be so too. His love to God must be hypothetical, his gratitude hypothetical, and his obedience also. If God have forgiven me my sins, then I *should* love Him, and I *should* be grateful and I *should* testify this gratitude by *obedience*. But who does not see that these must necessarily depend on the *if* in the first case. All this *uncertainty*, and the perplexities necessarily resulting from it, God has precluded by sending the Spirit of His Son into our hearts, by which we cry *Abba, Father*: and

thus our adoption into the heavenly family is testified and ascertained to us in the only way in which it can possibly be done, by the direct influence of the Spirit of God. Remove this from Christianity, and it is a *dead letter*." J. B.

Barnsley, 15th Nov. 1833

From the Father's Magazine.

LETTER TO A CHRISTIAN FATHER.

The period of helpless infancy and early childhood, I am inclined to suspect, is far more critical in this relation, than most parents are willing to believe. The fond mother notices in her young offspring, almost with unmixed pleasure, the budding operations of intellect, and the ripening activities of animal nature. The tiny vices of her dear little ones, except in some hour of impatience, are regarded as slender, sickly weeds of depravity, too delicate, if not in the circumstances of being too harmless, to be eradicated. This process she chooses by all means to defer till the period when they will exhibit a ranker growth, little thinking that then she may fail in resolution, or find it difficult to separate the tares without rooting up the wheat. Least of all does she realize that her children are so many breathing miniatures of her own self, in thought, feeling, and action, in which every blemish is distorted, and every excellence but faintly delineated.

The father, too, in the multitude of his cares, is not less destitute of proper and timely discrimination. The young of his household are chiefly confided to the mother's care. He himself is too much absorbed in other matters. Habits of business, of labor, or of mental abstraction, occupy his hours of wakefulness, and not unfrequently encroach upon his seasons of repose. At one time, his children are overawed by his grave taciturnity, or are kept at a fearful distance by his frowns. He cannot find time to notice their affectionate blandishments, or reply to their most reasonable inquiries. The least noise from them breaks in upon his lines of calculations, or interrupts his cherished train of meditations. At another time, when his nerves are less sensitive, and his attention too riveted to be easily disengaged by interruption, his children may play and gambol at pleasure, and make almost any amount of noise with impunity. And this they may do without seeing any sufficient reason for their father's change of management. On a third occasion, he may find sufficient leisure for a brief period of relaxation, in which his little ones will approach him without restraint, and become rude and boisterous almost to any extent, without incurring his displeasure. Their mirth may be excessively vehement, and their deportment obstreperous and rampant in the extreme, while the father is first and foremost in the riot.—A gentler scene of relaxation, and a milder tone of playfulness, might have been greatly beneficial—but this would have required more self-discipline and practical discrimination. The father can preserve no proper medium between rigid austerity and total relaxation. And now, for one brief hour, he inculcates by his own example, the identical things that are destined for a whole month afterwards, to be frowned upon as vicious outbursts and puerile absurdities.

All this while perhaps, his seasons for special instruction will have been "few and far between," and the matter or manner of his communication but ill adapted to the juvenile mind and temper. If the mother neglect to eradicate the tender plants of a vicious growth, the father, perchance, will unwittingly nourish them, and, with his own hand, promote their early and rapid growth. How often, for example, while endeavoring to inspire

his little care with a spirit of manliness, does the father unwittingly inculcate a spirit of pride and a love of domination! And while warning his son against a spirit of meanness, how seldom does he discriminate it from a spirit of true meekness, which all are in duty bound to possess and cherish. In the same thoughtless way, he will promote timidity by terrific narratives, real or fictitious; he will inculcate selfishness and jealousy, and insincerity, by vexing the dispositions of his children, through his own love of ill-timed humor. Such things as these occur daily, I had almost said in the best regulated families; they often make bitter work for the rod of discipline; and fill the parent, when it is too late, with sad misgivings of heart.

The slightest allusion to things of this nature, shows the incalculable importance of self-discipline to every father who would train up his children well, in reference even to no other world than the one we now inhabit! But in relation to the undying interests of futurity, how is its importance magnified! Who can tell the influence of a consistent, self-disciplined, and heaven-devoted, pious father! Language cannot paint it. It is too big for utterance. Look at Abraham!—Look at Eli!—Look at the multitude of pious fathers in our favored land of gospel ordinances! This subject, my dear friend, is almost overwhelming. I often tremble in viewing my own responsibilities; and lament my own unfitness for sustaining them.—Self-discipline, under the assistance of God's blessed Spirit, is the thing I have most needed; but oh! with what difficulty is this object to be attained! Well might the wise man exclaim, "He that ruleth his own spirit is better than he that taketh a city."

Yours, H. T.

For the Methodist Protestant.

A SUNDAY SCHOOL.

Dear Brother,—Some persons love to talk or write about themselves. Whether this is the moving cause with me, on this occasion, let those who read determine.

At the solicitation of several brethren, two years since, I took charge of a Sunday-school in a Methodist Protestant Church. We opened under my superintendence with 24 scholars and 10 teachers. We have been gradually increasing until we have nearly thrice our original number of scholars, and continue the same number of teachers as at the beginning. We have very faithful teachers, and a punctual attendance of most of our scholars. Several teachers have moved to the West or elsewhere, some have sickened and became weary in well doing, (if indeed they did do well.) A continual change has been going on from that and other causes among teachers and scholars, but as one has gone out, another has come in, so that we keep our number of teachers, and have had a handsome increase of scholars.—We have about 200 volumes of books in our library, publications of the American Sunday-school Union. For several months however, for want of a librarian, no books have been given out. We have some interesting classes, who use in studying scripture, the "Help to the Acts," a valuable publication of the American Sunday-school Union.—All but one teacher are professors of religion. About twelve scholars profess religion. Two classes of boys have been long destitute of teachers, as out of a full hundred of church members two male teachers cannot be induced to care for these dear little boys. The church has heretofore taken but a little interest in the school, indeed they seem to think it somebody else's school rather than their own. There are a few, a very few exceptions to this remark applying to every member of the

church. The first year the minister visited the school *once* and that was at the close of the conference year. Perhaps he had a sufficient reason for not visiting it before, or frequently, viz: the hours of the school are from half past eight, to half past ten in the morning, the hours of usual preparation by him for pulpit exercises at eleven. The minister who succeeded him however visited our school often, although not so often as desirable. He has also made some effort in behalf of the school before the church. I hope our present minister will do more for our Sunday-school than has been done by any of his predecessors.

In conclusion, I will say I see much to encourage, yea much to thank the Lord for—with a superintendent to a great extent ignorant of the peculiar duties of his office—a constant change of teachers—classes destitute of teachers—a disinterested church, and consequently the children left at their option about attending Sunday-school, or too much so. With all these difficulties, and more unmentioned, I say there is, in the condition of the Sunday-school, much to thank the Lord for. A general improvement in the school—a very handsome increase of scholars—a respectable attendance at our monthly prayer meetings, &c.—But best of all, twelve of our dear scholars have professed conversion to God!!! Twelve plucked as brands from the eternal burnings—twelve youthful followers of my blessed Saviour!!! Glory be to God for all this—I will, I do feel encouraged, and will praise him. Yes, onward is the word in my humble efforts, and I shall try to encourage my fellow laborers in this school, to whose prayers and exhortations the Lord has listened.

Our teachers deserve praise—all of them are very closely confined to their employments every day of the week, yet unlike some of their brethren and sisters, they do not seek their ease, and rest at home on the Lord's day. They are up betimes and about their Master's business.

I have written off a hasty account of a Sunday-school in connexion with a M. P. Church, not because it would contain any thing very peculiar, but to induce others to give accounts of schools connected with our church, which may be more interesting, or rather I hope such will be the result. I can say of this effort, as of others, my motive is to do good, and feeling comfortable in the performance, I have a present reward. I am very much pleased to see some dear brethren are writing on Sabbath-schools, in your paper, I hope they will increase. It is a noble institution—God has blessed it. Thousands are on their way to Heaven, who, but for Sunday-schools, would have been still on their way to Hell. Oh what a loss Satan will suffer by reason of Sunday-schools.—*Oh what a multitude of Sunday-school children will be in Heaven!*

O. H.

COLD AND WARM PREACHING.

We extract the following from a sermon on *Christian Affinity*, published in the New York Evangelist:

Your heart is glowing with religious feeling—you are not only averse to the introduction of any other subject at that time, but are uninterested with any thing upon the same subject that is far below the tone of your affections. Suppose you hear a cold man *preach or pray*; while he remains cold, and you are warm with feeling, you are not interested, for your affections are not fed and cherished, unless he comes up to your tone; if this does not happen, you are distressed, and perhaps, disgusted with his coldness. This is a thing of course. Suppose, like Paul, "you have great heaviness and continual sorrow in your heart" for dying sinners; that, "the spirit helpeth your infirmities making

intercessions for you, according to the will of God, with groanings that cannot be uttered;" in this state of mind, you hear a person pray who does not mention sinners—you hear a minister preach who says but little to them, and that in a heartless unmeaning manner; you are not interested, you *cannot be*, feeling as you do, but you are grieved and distressed. Suppose you are luke-warm, and carnal, and earthly in your affection; you hear one exhort, or pray, or preach, who is highly spiritual, and fervent, and affectionate; if you cling to your sins, and your affections will not rise; if, through prejudice, or pride, or the early and sensual state of your affections, you refuse to kindle, and to grasp the subject, although you believed every word he says yet you are not *pleased*. He is above your temperature, you are annoyed with the manner, and fire, and spirit of the man. The higher he rises, if your affections grovel, the farther apart you are, and the more you are displeased. While your heart is *wrong*, the nearer *right* he is, the more he burns upon you; if your heart will not enkindle, the more you are disgusted.

Now in both these cases, they, whose affections stand at or near the same point with him who speaks or prays, will not feel disturbed, but *pleased*. Those that are luke-warm will listen to the dull man, and say, "Tis pretty well." Their pleasure will be small, because their affections are low; but upon the whole they are *pleased*. Those who have no affections at the time, will of course, not *feel at all*. All who have *much* feeling will listen with grief and pain. These would listen to the ardent man with great interest. Let him glow and blaze and they are in rapture. But the carnal and cold-hearted, while they refuse to rise, are *necessarily* disturbed and offended with his fire.

From these remarks, we may learn.

First, why persons differing in theory upon doctrinal points in religion, and belonging to different denominations, will often for a time walk together in harmony and affection. It is because they *feel deeply*, and *feel alike*. Their differences are in a great measure lost or forgotten, while they fall in with each other's state of *feeling*; they will walk together while in *heart* they are agreed.

Again—We see why young converts love to associate with *each other* and with those older saints who have most religious *feeling*, these walk together because they *feel alike*.

Again—We see why luke-warm professors and impenitent sinners have the *same* difficulties with *means*, in revivals of religion. We often hear them complain of the *manner* of preaching and praying. Their objections are the *same*, they find fault with the *same* things, and use the *same* arguments in support of their objections. The reason is, that at that time, their affections are nearly the same; it is the fire and the spirit, that disturbs their frosty hearts. For the time being, they walk together, for a *feeling* they are agreed.

Again—We see why ministers and christians visiting revivals, often, at first, raise objections to the *means* used, and *cavil*, and sometimes take sides with the wicked. The fact is, coming, as they often do, from regions where there are no religious revivals at the time, they frequently feel reproved and annoyed by the warmth and spirit which they witness. The praying, preaching and conversation, are above their present temperature. Sometimes, prejudice on account of its being amongst a different denomination from their own; of prejudice against the preacher or people, or perhaps, pride or envy or worldliness, or something of the kind, chains down their affections that they do not enter into the spirit of the work. Now, while their *hearts remain wrong*, they will of course

cavil; and the nearer right any thing is, the more spiritual and holy, so much the more it must displease them, while their *affections grovel*.

Again—We may here learn how to estimate the opinions of ministers and Christians, and *our own opinions*, when our affections are in a bad state. How does such a man approve of what we said or done? what is his opinion as to means and measures? &c. are questions often asked, and answered, and the answer depended upon as high authority, without any regard to the state of that man's affection at the time. Now, in most cases, we do utterly wrong to place much confidence in our own opinions, or the opinions of others, as to prudential measures, unless we have evidence of the right state of our, or their affections; for it is almost certain, that should our affections alter, we would view things in a different light, and consequently change our opinions. Christians would do well to remember and adopt the resolution of President Edwards, "that he would always do as he saw to be most proper when he had the clearest views of things of religion."

We invite attention to the following statement of facts, communicated by a minister of the gospel in North Carolina.

From the Southern Religious Telegraph.

WHO SLEW ALL THESE?

A few weeks since a minister of the gospel in this town made some remarks in a sermon, on the dreadful effects of vending ardent spirits, the consequence of which, was considerable excitement. Some thought the minister *imprudent*, others thought he was positively wrong to make an attack upon a trade which was considered as harmless as any other, since somebody would be engaged in it.

During the week after, a man in a state of intoxication, deliberately shot down another man, at a grog shop, who was also intoxicated. The man was carried home in his blood. The minister called to see him that night, he was in great agony, rolling and tossing, called on the name of God and Christ, and uttering the most horrid blasphemy. He looked on the spectacle and listened to the dreadful imprecations from the dying, till his knees trembled and he was obliged to sit down to keep from fainting. The next morning he called again, the man was sober and in his senses, but in great pain; he approached the bed, laid his hand gently on the head of the dying man, and mildly said, "Mr. T. do you not feel the need of God for mercy?" "Don't mention that subject to me, I have no time to think of it now—if I have put it off till now it is too late, don't trouble me with it,"—was the despairing reply. The minister could only reply, "even now you might find mercy through Jesus Christ," and then his lips were sealed, and he turned from the bed and sat down and wept at the awful, horrid scene! The next morning T. was in eternity. He left a family in poverty. His murderer, who was a wealthy man, has made his escape.

Another.—Within a few days a wretched woman who occupied a cabin by herself, had procured a bottle of rum at night; about day next morning a strange noise was heard in her house, the door was broken open—her clothes and bed were nearly consumed, and the poor wretch was burnt to a crisp from head to foot, presenting a horrid and ghastly spectacle. She died before noon.

Another.—About the same time a colored man from the country, went from town drunk, fell from his cart, laid out over night, and was taken up almost dead next morning. A physician was sent, and I believe he has recovered.

Another.—A few days after, a man from the

country with a cart, left town intoxicated, camped out by a fire; in the night his clothes caught on fire, and he was so burnt, that his life was despaired of. I have not heard whether he is still alive, but suppose he is not. I could tell you of *another*, and *another*, and still *another*, who were swept off by the Great Destroyer, within the same brief space of a few weeks, in this place and the vicinity, but my heart sickens at the horrid detail. I can give you no adequate idea of the appalling circumstances attending some of the cases. I have given but a slight sketch, the imagination of your readers must fill up the dark picture.

But *who slew all these?* Who threw these mangled corpses into the drunkard's grave? Who hurried these immortal spirits in such rapid succession to the judgement bar and the retribution of eternity?

Reader—Do you make ardent spirits? Do you sell ardent spirits? Do you not hear the voices of these slain ones crying in your ears, "blood! blood!! blood!!!"

I am happy to say these awful warnings have not been utterly in vain. The temperance cause has received a new impulse, many have joined it, and a number of extensive dealers have determined to abandon the trade forever. May God in mercy open the eyes of others who are still making widows and orphans and sending men to a drunkard's grave and a miserable eternity.

Reader join the temperance society. R. L. D., Washington, N. C. Feb. 19, 1834.

from the Christian Advocate and Journal.

BURNING OF THE WILLIAM PENN.

There must result from a retrospection of the life of almost every individual, viewing the course and compass of the wise Disposer of events, a sense of deep and unfeigned obligation for the many methods established for the dispensation of his love and protection towards each individual. But though every man may, in numberless instances, easily trace the hand of an invisible agency, yet to him who in the hour of imminent danger or distress, was rescued when no visible relief was near, and when every hope was fled, are more strikingly evidenced the power and presence of Divine Providence. Unforeseen accidents are common to all men: they "constitute a *superstructure* in the system of human affairs, wherein peculiarly the Divine providence holds empire for the accomplishment of its special purposes." Innumerable are the liabilities to accidents and death, and no less innumerable the modifications of those accidents resulting from situation and circumstance.

A vessel wrecked at sea, in idea, has much to chill the feelings; but when contrasted with a fire at sea, it sinks almost to nothingness attended as it is with horrors indescribable—to be felt it must be seen and experienced. Our houses are burnt and our escape is made easily; but in the unfortunate situation in which with others we were placed a few days since there liked to have been no hopes of safety. Had the burning of the steamboat William Penn occurred in the bay, there probably would have been few to tell the sad story. About five o'clock on Tuesday evening the 3d instant, while seated below conversing, (and as somewhat a singular incident,) relative to spontaneous combustion, a cry of "fire" was heard from every quarter. In a few moments the small number below were on deck. At first the appearance of flame was small, but soon the fire which had apparently been raging within the engine and wheel houses, burst forth presenting an obstacle to all human exertions. The confusion may well be imagined to have

been great; the cry "form a line" with water buckets, of which there were a number was little heeded. Momentarily it occurred we were lost; recollections of home and many like feelings filled the mind; but there was no fear; death is not the fearful thing, which exists in the floating notions of the brain, which the wild imagination of men would make it: if our actions have been good, we derive an important consolation in our own conscience from a conviction of the rectitude of our conduct. The good man, placed in the like situation, may shrink or faint away, yet he can afterwards firmly submit to circumstances; experience tests the truth of our assertion. The efforts of some to extinguish the flames, the confusion of the men, together with the cries of the children and the supplications of the women, gave a scene which defies description. In what manner the fire originated is not known—doubtedly the result of accident. It was first observed about a mile below the navy yard at Philadelphia. As soon as solicited, the captain commanded the vessel to be run ashore, though unfortunately, as directed in the confusion, not understood by the helmsman. She grounded in a marsh of great extent in the vicinity of the misfortune. During the intervals of the flames and smoke which had now well nigh invested the centre of the boat, many were able to pass from the stern, the spot of the greatest hazard to the bow, where all was comparative safety, the bursting flames being borne rapidly to the hinder part of the vessel. Conceive a hundred or more rushing to that small point towards the bow, and that already occupied by several horses, boxes, baggage, &c; as a consequence many were trampled under foot; the weak and infirm falling beneath the strong and vigorous, all alike greatly in danger of being injured by the restive animals chained there.

A view of the stern presented a scene no less confused, and alas, much more disastrous. There were there about a dozen females, and probably more men, cut off from any communication with the fore part of the boat, leaving the only alternative of plunging in the waves. With several gentlemen we endeavored to render assistance to those, who, weak, were trusted to our generosity; they could and would have been saved by means of a small boat attached to the vessel but some were forgetful of their trust: (a mother and sister were left in this perilous situation.)

The appearance of a young lady as she wept and clung to, I know not but her lover, when urged to escape, her oft repeated cry; "I will never leave you," was indeed affecting. Several of the ladies were forcibly placed in a small canoe. an unfortunate female threw herself into the river, and was carried by the influx of the waves beneath the boat; an effort was made by a gentleman to save her, but a small portion of her thin attire remained in his grasp; the reverend gentleman immediately followed and was seen no more. It is not at all improbable the report in circulation is unfounded, as to her being in his charge; from her dress and delicate situation we are inclined to think it erroneous. Several of the gentlemen magnanimously swam bearing a *fair burden* with them; there was something in the deed daring, yet it was *noble*, inspiring us with new vigor in our efforts of relief. These things passed in review in less time than I have consumed in these few remarks.

From the circumstance of there being so many to escape by means merely of one rope attached to the bowsprit, a number still remained

hard pressed by the fire, which from the direction of the wind gradually made its way toward them, and of which we had a full view, having ere this reached shore. As many more might have escaped unhurt; fear was the evil. We aided all of whom we were capable, and it was with pleasure we carefully preserved in a cloak, which we happily found, a little infant, which after some time was restored to its mother. Our change from the boat to the land was not exactly to *terra firma*, at least not so much as we wished; the tide was low and exposed a deep and widely extended marsh several feet deep and very tenacious, requiring the agility and firmness of manhood to make headway; many were unable to move after progressing a short distance and sunk from exhaustion and cold; many were the entreaties for help; some with a feeble aid could not be assisted, though with great perseverance and effort we enabled an aged mother and her daughter to get some distance from the vessel, she being urged to do so from apprehension of explosion. Providentially, and for which the engineer deserves credit, the steam had been discharged, this we made mention of but *fear* had seized many a breast, which with cold made them shake who looked as if made of sterner stuff. Our distress was observed by the citizens, who described the scene as majestic and sublime; but soon the waters were covered with several large and numerous small boats; we saw them in the distance, and the momentary cry was, "Don't be frightened, here comes help;" happily we did not trust in their aid; nearly a half hour expired, while all of us were exposed in the mud and water not quite waist deep before they reached us. A small boat with a hardy and resolute crew, saved many things among which were mine, with two men who were nearly frozen we made for the city, the shades of the evening fast closing upon us, where such relief was given as was needed—they did well.

Relative to the conduct of Captain Jeffries, too much cannot be said; the coolness and constant exertion which he manifested throughout the whole scene stamp him with a character suitable for the station he holds in the community. "Self confidence is the chief trait in the first quality of a hero;" though personally unacquainted with him, we cannot but express his conduct as being herolike. Early in the commencement of the fire a few were seen to assist—a colored servant and two or three engineers, who were actively engaged in throwing on water; these soon disappeared, and he was left alone. Then could be seen his strenuous exertions in throwing overboard trunks, mails, &c, in short every thing capable of being seized. His efforts to save the horses were long and continued, and excited our admiration, the flames already beneath his feet. I saw him jump.

As to the number injured and lost it is impossible to tell with any degree of accuracy. Various are the reports as to the number of passengers, say one hundred and twenty; several were seen floating among the trunks apparently dead. Of the fate of a certain old gentleman we were quite solicitous, but could learn nothing; he was from the country, and appeared to be an honest and respectable farmer, but probably unaware of the great disparity of strength of the liquors as he found them on the road to Frenchtown and those of the steamboat bar, with which, as usual, he had filled his glass. To appearance he was not a drunkard—it was unmixed, and he retired to sleep a deep slumber. Those

known to have perished are the Rev. Mr. John Mitchelmore, of Delaware, and the female above alluded to who I afterward learned exhibited signs of returning life. She was placed on a ferry boat. It was desired by the gentleman who conveyed her there that means might be used for restoration; little or nothing was done. The clergyman, it is said, possessed life when dragged to the shore. It is to be regretted that too frequently the efforts used for the recovery of drowned persons are soon relinquished, often in a very short time, within the space of half an hour if they do not give some great evidence of life; three, four, five, and even ten hours in some instances should be employed in trying useful methods of restoring animation. A young gentleman of very delicate health, Mr. W. W. Bulkley, expired after reaching the city, a native of Hartford, Conn. also we have to lament the death of Col. Joseph S. Porter, of Philadelphia. It is to be hoped that some efficient means will hereafter be used in case of fire. It is good policy in some of our insurance companies, and will doubtless lead to the erection of the very thing in refusing to insure steam-boats unless provided with an engine and hose. These are a few and hastily penned remarks; the incidents are faithful and depicted as they occurred—they may not be uninteresting. We, however, cannot but feel sensible of the intermediate interposition of our wise and good Preserver, snatched as we were from the arms of death. In our greatest difficulties, in cases where hope is well nigh gone, we should not despair. In the words of Spenser,

"Eternal Providence, exceeding thought,
Where none appears, can make himself a way."

Respectfully yours, J. B. W.
New-York City.

OBITUARY.

For the Methodist Protestant.

Mr. Editor,—In transmitting to you the following obituary notice for publication, I thereby fulfil a painfully pleasing duty. Painful, because it records the departure of an estimable and worthy member of our church and the church of Christ; painful, because nature weeps and mourns over departed friends, and pleasing, because it tells that a daughter of sorrow has left the world of woe and gone to dwell before the throne of God.

Died on Thursday morning 5th inst: at the residence of her father, Mrs. Anne P. Dorch, relict of the late William Dorch, and daughter of the Revd. Jesse H. Cobb of Granville county, in the 26th year of her age. Though young in years, yet care had settled upon her brow; which told to the close observer that within the breast was a rankling thorn, and proclaimed this truth aloud that if in this world only we have hope, man is but poor indeed.

In very early life she was impressed by the Holy Spirit with man's degeneracy, and that in the sight of God she was a sinner vile, and unfit for the kingdom of Heaven; and was induced to seek for that religion which will sustain us amid the rude blasts that howl around. Between twelve and thirteen years of age, she professed to find Jesus precious to her soul; and soon after became a member of the Methodist Episcopal church; within the pales of which, she remained until some few months since.

In the early history of reform in North Carolina, stands the name of her Rev. Father; but owing to local causes she did not leave the M. E. church until some time last spring, when she unit-

ed herself to the Methodist Protestant church.—From her union to the first church, up to the hour of her death, she showed that hers was not a bare profession, but in all the trials through which she has passed, her religion has borne her triumphantly over the waves of time. The different relations she occupied in society, (viz:) that of a daughter, a wife, a mother—a christian; have been fully sustained with credit to herself, honor to her sex and glory to her God.

A few years since, she was called upon to drop a tear over the tomb of a beloved sister. Fourteen months ago she bid adieu to the partner of her bosom, the husband of her youth; and within the same time two lovely children have gone the way of all the earth. Then, she was the picture of health, but soon the hectic flush and hacking cough proclaimed that death had marked her out.

Her decline was rapid and certain. I saw her frequently and she always expressed her confidence in God. On my return from our annual conference, I was called upon to visit her dying couch; and on reaching there Tuesday evening, I saw alas! her stay on earth was short indeed.

In a conversation with her she requested me to remain with her until she died, and then pray for her three interesting little children she has left behind, that they may become children of God and heirs of glory. She said she feared not death, and only feared she sinned, in desiring to depart and be with Christ.

Being weak she could not talk long, and I left her, but was summoned again to the bedside about midnight. She breathed with difficulty and did not attempt to speak, but seemed quite calm, and about 1 o'clock, with scarce a groan, her peaceful spirit took its flight to yonder realms of bliss.

O! to see a christian die! With hopes so full of endless joy, while the soul now freed from pain, was carried by angels to Abrahams bosom. There can be with me no doubt of her happiness, and

While sorrow draws the pitying tear,
For her we are called to mourn;
The eyes of faith behold her there
Near the eternal throne.

Then let us no more sorrow, as those who have no hope; but let us be prepared to meet her in the land of life. On Thursday I preached her funeral to a weeping congregation, and may God sanctify this dispensation of his providence to our good. Amen.

WILLIAM H. WILLS.

March 12, 1834.

POETRY.

WINTER.

By Mrs. Mackay, of Hedgefield.

The harvest is ended, the summer is past,
And the hoarse sound of winter is borne on the blast;
The beauties of Flora's sweet season are fled,
Its roses are faded—its lilies are dead.

There's a voice in the tempest; it tells of decay,
Of time and its vanities hastening away;
It speaks of a world, where the sun of the morrow
May witness our happiness turn'd into sorrow.

There's a voice in the ocean's tumultuous surges,
As onward each breaker the mariner urges;
It tells us of shipwreck, of death, and despair,
An image of life's fleeting pleasures is there.

The snow drifts around, and the trav'ller is weary,
The way seems a wilderness, trackless and dreary;
And oft it is thus with the pilgrim to Zion,
While the world is in league with the fierce roaring lion.

But, lo! on his sight comes a heart-cheering form,
A covert from tempest, a shelter from storm;
He flies to the refuge, his Shepherd's sweet voice,
Bids him be of good cheer, and in him to rejoice.

And pure is the stream from this rock that is flowing,
And bright is the halo above that is glowing;
And still through the desert glides softly that river,
A foretaste of glory that blesses for ever.

Time is passing away, but that shelter is sure,
While a sinner's to save, while the world shall endure;
The blood upon Calvary's hill that was shed,
Robb'd sin of its sting, and brought life from the dead.

Ah! turn thee, poor sinner; this refuge divine,
This precious, unspeakable gift may be thine;
Why, why, in the husks of this world seek to share,
When there's bread in thy Father's,—yea, bread and to spare?

BIRTH OF CHRIST.

Angels, from the realms of glory,
Wing your flight o'er all the earth,
Ye who sang creation's story,
Now proclaim Messiah's birth;
Come and worship,
Worship Christ the new-born king.

Shepherds, in the field abiding,
Watching o'er your flocks by night,
God with man is now residing,
Yonder shines the infant light;
Come and worship,
Worship Christ the new-born king.

Sages, leave your contemplations,
Brighter visions beam afar;
Seek the great desire of nations;
Ye have seen his natal star;
Come and worship,
Worship Christ the new-born king.

Saints before the altar bending,
Watching long in hope and fear,
Suddenly the Lord descending,
In his temple shall appear;
Come and worship,
Worship Christ the new-born king.

Sinners, wrung with true repentance,
Doomed for guilt to endless pains,
Justice now rebukes the sentence,
Mercy calls you,—break your chains;
Come and worship,
Worship Christ the new-born king.

befriending our preachers who labour and die in the cause of Christ. I have no doubt it will be heart cheering to our ministers, to find that their poor wives and children will have some provision made for them after the decease of their husbands and fathers.

I have been much gratified in reading of the joyful and happy seasons you have been blessed with in the course of the protracted meeting, and pray they may continue to the joy and comfort of your souls.

With respect, your friend, C. DOWNEY.

BUSINESS DEPARTMENT.

If any orders for Books have not been attended to, we will thank those who may have sent the order, to inform us of the omission, and we will forward them.

The Book Agent will thank those brethren who have prospectus's for Mosheim, Clarke, and Prideaux, to complete their subscriptions for those valuable works, and to state the number of copies they may want for their subscribers.

The first volume of Clarke on the Old Testament, is now complete, which includes half of the Old Testament, and will be forwarded to order. The New Testament, complete in two volumes, is also ready, with Mosheim and Prideaux. Any works not on the Agent's list will be forwarded to order at fair prices.

Remittances on account of Fourth Volume.

By H. Kelly, for George Wilkinson, Orren Crary, Isaac Russel, Luke Brown, and G. C. Goodale. By Alexander Allbright, for Samuel Thompson, C. Dawson, S. H. Stanger, Jeremiah Stull, W. Keeler, Jabez Nicholson, T. Donoho, E. Cloud, N. Avery, E. Cropper, by W. Jackson, for Gasper Roast, and Felix King. H. Ketchum, M. Scofield. By S. J. Harris, for James C. Whittaker, David A. Paschall, J. J. Judge. Ann A. Smith, E. Johnson, W. Lindley, B. F. Halsey, John Coe, John Moore, and James C. Wren. By H. C. Dunbar, for Charles Waters, and James Jubb. J. B. Hutchins. By G. D. Hamilton, for William Hitch, and Eli Clavel. Daniel Brightenbecker, William Brightenbecker, Philip Finster, and Darius Talman. By R. Blount, for Carey S. L. Lesueur. By J. S. Reese, for William McElroy.

Remittances on account of Third Volume.

By J. McCormick, for John Dooby, Francis McCormick, and John Welch. B. Killian, N. Avery. By J. M. Smith, for John Ingram. By S. J. Harris, for W. Lindley. By H. C. Dunbar, for Solomon Claridge, Charles Waters, and James Jubb. By W. Brownell, for Hollis Bates, Aaron D. Truesell.

Receipts for Books—gratefully recorded.

Luke Brown,	\$10 00
H. R. Harrold,	15 37
Dr. Price,	10 06
S. Budd,	3 00
Smith & Harding,	8 26
W. H. Wills,	10 00
Do. per S. J. Harris,	17 96
William Jackson, Nova Scotia,	63 30
George D. Hamilton,	11 73
C. L. Cooley, per S. J. Harris,	5 12
R. Blount,	4 00

Letters Received.

Thomas McMiller, John Taylor, James Brownson, M. Lindley, John McCormick, H. Kelly, J. B. Troy, W. B. Miller, W. Kesley, Orren Miller, Alexander Allbright, W. H. Wills, John Roberts, Asa Shinn, William Harrod, S. J. Harris, Ira A. Easter, Eden Foster, J. McLeish, S. Cummings, V. Brownell, S. R. Lathrop, Ira Phelps, A. D. Trusdell, M. M. Kelley, R. T. Bowie, "O. H." "Sigma," R. Blount, A. G. Colwell, R. Richards, Thomas Brown.

TERMS.

The price of this paper is \$1 until the first of June next. No paper will be sent unless the price is forwarded in advance, post paid.

Former subscribers who have not paid in advance, will be charged \$1.50, unless they remit before the first day of April, 1834.

Our highly esteemed Sister C. Downey, of Frederick County, Maryland, has sent us the following note, which we take the liberty of inserting, in the hope that many others will imitate her noble example.

New Market, March 23, 1834.

Bro. Harrod,—You will please to number me with those who come forward to unite in Bro. Hopper's proposition, for truly I think he ought to be supported in